

Group Minds by Doris Lessing

PEOPLE LIVING IN THE WEST, in societies that we describe as Western, or as the free world, may be educated in many different ways, but they will all emerge with an idea about themselves that goes something like this: I am a citizen of a free society, and that means I am an individual, making individual choices. My mind is my own, my opinions are chosen by me, I am free to do as I will, and at the worst the pressures on me are economic, that is to say I may be too poor to do as I want.

This set of ideas may sound something like a caricature, but it is not so far off how we see ourselves. It is a portrait that may not have been acquired consciously, but is part of a general atmosphere or set of assumptions that influence our ideas about ourselves.

People in the West therefore may go through their entire lives never thinking to analyze this very flattering picture, and as a result are helpless against all kinds of pressures on them to conform in many kinds of ways.

The fact is that we all live our lives in groups-the family, work groups, social, religious and political groups. Very few people indeed are happy as solitaries, and they tend to be seen by their neighbours as peculiar or selfish or worse. Most people cannot stand being alone for long. They are always seeking groups to belong to, and if one group dissolves, they look for another. We are group animals still, and there is nothing wrong with that. But what is dangerous is not the belonging to a group, or groups, but not understanding the social laws that govern groups and govern us.

When we're in a group, we tend to think as that group does: we may even have joined the group to find "like-minded" people. But we also find our thinking changing because we belong to a group. It is the hardest thing in the world to maintain an individual dissident opinion, as a member of a group.

It seems to me that this is something we have all experienced-something we take for granted, may never have thought about. But a great deal of experiment has gone on among psychologists and sociologists on this very theme. If I describe an experiment or two, then anyone listening who may be a sociologist or psychologist will groan, oh God not again- for they will have heard of these classic experiments far too often. My guess is that the rest of the people will never have heard of these experiments, never have had these ideas presented to them. If my guess is true, then it aptly illustrates my general thesis, and the general idea behind these essays, that we (the human race) are now in possession of a great deal of hard information about ourselves, but we do not use it to improve our institutions and therefore our lives.

A typical test or experiment, on this theme goes like this. A group of people are taken into the researcher's confidence. A minority of one or two are left in the dark. Some situation demanding measurement or assessment is chosen. For instance, comparing lengths of wood that differ only a little from each other, but enough to be perceptible, or shapes that are almost the same size. The majority in the group-according to instruction-

will assert stubbornly that these two shapes or lengths are the same length, or size, while the solitary individual, or the couple, who have not been so instructed will assert that the pieces of wood or whatever are different. [But the majority will continue to insist-speaking metaphorically-that black is white, and after a period of exasperation, irritation, even anger, certainly incomprehension, the minority will fall into line. Not always, but nearly always.](#) There are indeed glorious individualists who stubbornly insist on telling the truth as they see it, but most give in to the majority opinion, obey the atmosphere.

When put as baldly, as unflatteringly, as this, reactions tend to be incredulous: "I certainly wouldn't give in, I speak my mind. ..." But would you? People who have experienced a lot of groups, who perhaps have observed their own behaviour, may agree that the hardest thing in the world is to stand out against one's group, a group of one's peers. Many agree that among our most shameful memories is this, how often we said black was white because other people were saying it.

In other words, we know that this is true of human behaviour, but how do we know it? It is one thing to admit it in a vague uncomfortable sort of way (which probably includes the hope that one will never again be in such a testing situation) but quite another to make that cool step into a kind of objectivity, where one may say, "Right, if that's what human beings are like, myself included, then let's admit it, examine and organize our attitudes accordingly."

This mechanism, of obedience to the group, does not only mean obedience or submission to a small group, or one that is sharply determined, like a religion or political party. [It means, too, conforming to those large, vague, ill-defined collections of people who may never think of themselves as having a collective mind because they are aware of differences of opinion-but which, to people from outside, from another culture, seem very minor. The underlying assumptions and assertions that govern the group are never discussed, never challenged, probably never noticed, the main one being precisely this: that it is a group mind, intensely resistant to change, equipped with sacred assumptions about which there can be no discussion.](#)

But suppose this kind of thing were taught in schools? Let us just suppose it, for a moment.....But at once the nub of the problem is laid bare.

Imagine us saying to children: "In the last fifty or so years, the human race has become aware of a great deal of information about its mechanisms; how it behaves, how it must behave under certain circumstances. If this is to be useful, you must learn to contemplate these roles calmly, dispassionately, disinterestedly, without emotion. It is information that will set people free from blind loyalties, obedience to slogans, rhetoric, leaders, group emotions." Well, there it is.